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INTRODUCING REASON: We accept the responsibility that others have defaulted on. Others preferred to smear the issues with irrelevancies and falsifications. We don't. Others preferred to be incomprehensible and incoherant. We don't. Others preferred to ignore your mind. We won't.

When Reason speaks of poverty, racism, the draft, the war, student power, politics, and other vital issues, it shall be reasons, not slogans, it gives for conclusions. Proof, not belligerent assertion. Logic, not legends. Coherance, not contradictions. This is our promise; this is the reason for REASON.

REASON is editorially in agreement with the philosophy of Objectivism. However, except where explicitly stated otherwise, the responsibility fot the contents belongs to the editors.

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CRIME AND PUNISHMENT or WHAT SHOULD THE POLICE DO ABOUT THE RIOTS?

What an entity ought to do, is determined by what it is, or, in this context, what it ought to be. Properly, in a free society, a police force should and does protect man's rights (life, liberty, and property). However, America is no longer a free society, but a mixed economy, with the trend towards increased government controls, that is, towards a dictatorship. America's police are caught in a deadly contradiction: should they enforce the immoral laws (those that initiate force against innocent citizens) along with the moral ones? As they become more and more a tool of the State, and less and less the protectors of man's rights, the police forces in our major cities become less and less well-staffed.

In any situation, including riots, the essential imperative should be "bring 'em in alive". The police should be taught and required to use non-lethal weapons where and when ever possible.

Predominantly, ghetto dwellersare not armed -- they should be dealt with as such. There is no reason for the sickning spectacle of a twelve year old looter shot to death while attempting to escape; there are other ways to stop him.

Like: Liquid banana peel, which, when applied to asphalt or concrete turns the surface slick as glass. Placed in the path of retreating looters, and used in conjuction with barbed wire blockades, it would make capture a bloodless process. It is also an effective method of enforcing an automatic curfew.

Or: Warblers. Several years ago, two patrolmen broke up a dangerous mob by simply driving through it with the electronic siren on. Now available, is a medium intensity high frequency siren, guaranteed to scatter an angry mob in every direction, with their fingers in their ears. Correctly used, it causes no damage.

Or: Mace, a liquid tear gas, effective in controlling militant individuals.

Or: Indelible and invisible dyes to mark those at the scene of the crime for later indentification.

VIOLENCE IN AMERICA -- THE CAUSE (PART 2)

l.friedlander

Why is violence increasing in America?

Professor C. Northcote Parkinson, author of Parkinson's Law, in a witty and perceptive book entitled, The Law and Profits, says:

"...first it becomes apparent that the government is absorbing too great a share of the available talent and energy; there is a decline, therefore, in individual initiative and the spirit of inertia takes its place. Second, there is a decline in the sense of property, and the spirit of envy takes its place. Third, there is a decline of freedom, and a spirit of dependence takes its place. Fourth, there is a decline in the sense of purpose, and the spirit of rebellion takes its place. All this adds up to a decline in the sense of individual responsibility, and so to a decline of individuality itself. And while the technical trend of the age goes to make the individual matter more, politically, the trend is to make him matter less. In this grinding the individual to nothingness, the most effective instrument is the steamroller of taxation."

Taxation requires the initiation or the threat of initiation of physical force by the government, in order to expropriate an unearned value -- money. It is the initiation or threat of initiation of physical force by the government that is the major cause of violence in America (or any nation).

Treat a man like an animal and he will act like one. Cage a man and he will not ignore the bars. He may not be able to determine the identity of his captivators, in which case, he will strike out in some unguessable direction -- at a senator or forty innocent victims on a Texas campus. But do not expect a caged man to sit quietly. Do expect a nation of (partially) caged men to eventually explode into violence. Do not be suprised at the sight of blood when you return to clean the cage.

With every increase of government power (the "power" to initiate force against innocent citizens), violence by private citizens against private citizens has increased. Why?

Observe that the underlying premise of the "laws" the Congress is passing is that it is either moral, or practical, or both, to use force to deal with men, that men are brutes, that reason is impotent, and that the gun, the whip, the rack, and the guillotine are the molders of human destiny. Politicians tell us, in effect, that force is expedient. All the citizens have done is take their word for it. How completely, can be ascertained on the front page of any newspaper.

Keep in mind that man requires a moral code in order to know how to act; he is not born with instincts of right and wrong. Religion as a moral influence has fast been declining in the U.S., and, in our ethical-educational vacuum(see "Get a Good Education!", next issue), there has been only one thing to replace it -- government.

People look to the government for a sense of justice, for a reaffirmation of right and wrong. What were they to think when they see a known assasin given the royal treatment,whilean innocent businessman is given a kangaroo court for the so-called "crime" of making a profit? What was supposed to happen to their sense of justice when the government treated looters like kings, giving them whatever they demanded, but penalized honest people for their efforts with a 10% surTax?

tion of town, and therefore most in need of renewal, is the poor Negro district. Some may actively desire to get rid of Negroes per se, but most simply wish to create a more attractive city in which to live. There can be no objection to people trying to make their city more attractive, but when they begin to do so at the point of a gun, when Negroes are forcibly driven from their homes and replaced by trees, cultural centers, or office buildings, there is.

Suppose the powers to be decide that a new government center or highway is needed, and the question arises: where do we put it? Each white councilman in turn vetoes his own district. When these are all eliminated, I don't have to tell you what's left, and where the highway goes. See housing.

Equality Before The Law and Equal Police Protection

Hardly anyone fails to recognize this as desirable. Some civil rights leaders have claimed that this has now been achieved. However, this is not at all the case. See the Kerner Report, Hersey's, The Algiers Motel Incident, and Time magazine, July 19, 1968, The Police and The Ghetto.

Government-protected Monopoly

To an enterprising Negro, driving his own cab can be a golden opportunity. I know from by own experience that a man with a mechanical bend and a Sears Roebuck catalog can keep an old car on the road quite cheaply. And, the car can be used for personal transportation, as well. Yet most cities require that taxicabs be licenced (In NYC, the number of licences is legally restricted, and the market price has risen to over $20,000, while all the time, the city suffers from a chronic shortage of cabs), and in doing so, make driving ones own cab too expensive for most Negroes. Some have ignored the law and been procecuted. Thus is a man punished for the"ignoble"act of trying to earn his own living.

MORE GRIEVANCES AND SOME DEMANDS, TOO by l.friedlander

REPARATIONS

A small number of Negro "leaders" have demanded that "reparations" be paid to every Negro in America by the Federal government because of Southern slavery during the 18th and 19th century. However, to demand reparations to be collected and distributed on the basis of skin color, is to operate on racial premises.

A man is responsible only for his own actions. He has no control over, and therefore cannot share the blame for, the actions of other no matter what the skin color involved is.

The Southern racist declares that the Negro is inferior because his grandparents, or someone else's of the same color, were savages, and therefore owes the white a living. The ghetto bigot declares that the white is inferior, because his grandfather, or someone else of the same color, owned slaves, and therefore owes the Negro a living. There is no difference; a racist is a racist, whether his neck is red or black.

A reparation is a payment made by an aggressor to a victim, made by the man responsible for the damage, to the man who was damaged. I is one method of justice. Areparation demanded of an innocent person because he is of a certain color, is a mockery of justice. To legali such a mockery, would be to sanction both slavery and racism -- the very evils the Negroes should be fighting. So much for the "justness"

(4) The Wall Street Journal(Jul 8) reports that the cost of mobile homes is dropping. Enterprisers are able to sell them on time at the rate of payment the average ghetto dweller forks over now as rent for a grimy tenemant apartment. In 7 years, the home is paid for, and the ex-ghetto dweller has spent those years in a sub urban nieghborhood. Residents could get to work by private bus or car pool. As might be expected, the Journal sees a rosy future for mobile homes. So do I.
(5) Judicial repeal of those policies, programs, and laws.

POLICE BRUTALITY

There are two forms of police brutality --too much force and too little. During the riots, in different cities, at different times, the police were guilty of both.

In Detroit(67), National Guardsmen machinegunned apartment buildings in an insane attempt to route out (allerged) snipers, murdering innocent victims. While in Wash, D.C.(68), policemen watched, arms crossed, as young hoodlums smashed windows and looted the contents in the most fashionable downtown shopping district. In Newark(67), police shot and killed 4 fleeing looters and 15 bystanders, expending, together with National Guard and other agents, 13,326 rounds of ammunition (see Rebellion in Newark). While in cities where arson was prevalent, some National Guardsmen were sent in with unloaded weapons.

When a policeman shoots an unarmed looter in the back -- that is brutality. But when a policeman allows an arsonist to escape rather than shoot him -- that, too, is brutality -- brutality against the store owners, apartment dwellers, innocent victims, whom the arsonist will be free to kill or ruin.

There are dozens of grievances and dozens of "reasons" for the riots. But the basic cause is the rioters' desire for the unearned. Who nurtured such a desire? The liberals, who, for years, have told told the Negro that he has a "right" to housing, education, and a job. The liberals never expected him to take it seriously -- but he has. The riots are the results.

If he has a right to a certain standard of living, why should he wait months, years, or decades for the government to give it to him? The store windows across the street are already broken. The mayor has called off the police. Why shouldn't he cross the street and exercise his rights?

The liberal cannot answer the Negro, and they both know it; the liberal, when he feebly cries for "law and order"; the Negro, when he carts off the loot.

But no man has a right to another's property, the liberal's assertions to the contrary notwithstanding. A man has a right to his life, his liberty, his property, a right to what he has earned, no more, no less. Until the Nergo sees this, until he rejects the liberal's hypocrisy, the riots will continue, weather permitting.

But education is not an automatic process. Someone must do something. Your cities are on fire, and your government, comprised mainly of liberals, is helpless. Do not expect the government to solve the problem. It is your country and your job, if you decide to take it. It is your profit, if you succeed.

Some people want to help the Negro/ghetto dweller because they

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The paragraph on the cover was condensed and paraphrased from Ayn Rand's Objectivist Ethics. lf